DOCUMENT RESUME

ED 274 830 CE 045 209

TITLE Building the Social Movement. Papers from an Invitational Seminar (Montreal, Canada, June 4-6, 1986).

INSTITUTION British Columbia Univ., Vancouver. Centre for Continuing Education.; Canadian Association for Adult Education, Toronto (Ontario).

PUB DATE 86

NOTE 60p.

AVAILABLE FROM Centre for Continuing Education, University of British Columbia, Vancouver, British Columbia, V6T 2A4 Canada ($9.50).

PUB TYPE Collected Works - Conference Proceedings (021) -- Viewpoints (120)

EDRS PRICE MF01/PC03 Plus Postage.

DESCRIPTORS *Adult Education; Adult Learning; Adult Literacy; *Adult Programs; *Agency Cooperation; Citizenship Education; *Coordination; Cultural Education; Educational Needs; Educational Objectives; Females; Foreign Countries; Literacy Education; Postsecondary Education; Social Action; *Social Agencies; *Social Mobility; Social Services

IDENTIFIERS *Canada

ABSTRACT

Thirty leaders from six Canadian social movements were invited to participate in an invitational seminar that was designed to explore strategies for building stronger collaboration among social movements in the Canadian community. This collection contains the following papers from that seminar: "Building the Social Movement: An Introduction," by Anne Ironside; "Building the Social Movement: An Overview," by Ron Farris; "Why Women Must Take Control of Their Own Learning," by Joan Brown-Hicks and Lisa Avedon; "Defogging the Economy," by James Laxer; "Learning and Culture," by John Macfarlane; "Recreating a Partnership between the Adult Education and Co-operative Movements," by Ian MacPherson; "Environmental Citizenship," by Bea Olivastri; "Adult Learning and the Peace Movement," by Murray Thomson; "Adult Literacy and the Literacy Movement," by Cathy Wright; "Impressions of the Seminar," by Ian Morrison; and Post Script (summaries of the recommendations of the six seminar working groups, which were prepared by Anne Usher, Pat Langridge, Lynn Burton, Paul Dampier, Grace Milashenko, and Morley Campbell). A seminar agenda and list of seminar participants conclude the document. (MN)

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BUILDING THE SOCIAL MOVEMENT

Papers from an Invitational Seminar

Sponsored by the Canadian Association for Adult Education

CE045-209

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Declaration on Citizenship and Adult Learning

The Canadian Association for Adult Education's motto for its 50th Anniversary celebration was Jean Jaures' statement: "Take from the altar of the past the fire, not the ashes". In this spirit, the CAAE organized seven national conferences during 1985 to focus on public policy issues confronting adult learners in Canada and the world community. At each of these events, the text of a Draft Declaration on Citizenship and Adult Learning was discussed. The Draft was also circulated widely throughout the adult education movement and the voluntary sector for comment and critique.

This Declaration, approved by the Association's Board of Directors, is the product of this process. The CAAE presents it to the Canadian community as a statement of belief and commitment, and as a guide to the Association's future policies and actions.

This Declaration is printed in the form of 'camera-ready' artwork. You are invited to share this Declaration with friends and colleagues and to reproduce it in your publications.

The CAAE calls upon all those who believe in the power of learning as an agent for individual and community improvement to endorse this Declaration and to join with us in our efforts to promote a "learning society — led by learning adults".

Anne Ironside, President
Canadian Association for Adult Education

Fifty years ago the Canadian Association for Adult Education declared that the adult education movement is based on the belief that people have, within themselves and their communities, the spiritual and intellectual resources adequate to the solution of their problems.

This conviction is even more timely today. Throughout the world, gaps are widening between advantaged and disadvantaged, educated and under-educated, rich and poor. Rapid change, chronic unemployment, ecological disaster and global warfare threaten. Social justice and human liberation — indeed survival — are far from assured.

Canada can become a community in which all may learn to play more effective roles as citizens, workers, parents, learners, and consumers. Canada can become a community where all have access to the information they need to make informed decisions, and where all have the opportunity to participate in learning throughout their lives. Canada can become a community in which literacy, in its fullest sense, is a universal right and condition. Canada can become a community where full participation is a reality for all, including those whose access to these rights has been denied, be they women, native people, poor, unemployed, seniors, immigrants, or people with disabilities.

Canadians can shape their cultural, economic, political and social destiny.

To realize this vision, adult education must become a Canadian priority. Public and voluntary adult education initiatives must be valued and encouraged because they are the spark and incentive for lifelong learning. In both its formal and informal manifestations, adult education requires and deserves the support of citizens, institutions and governments.

As members of communities and of broader social movements, adult educators must join with, and learn from, all those Canadians who seek full citizenship, personal growth, and social betterment. Canadian adult educators must strengthen their historic role of working within communities to create environmentally sound, sustainable local economic development. By fostering co-operative working and learning relationships, adult educators can assist Canadians to prepare more effectively for the future.

Adult education is a worldwide movement for personal and social transformation. The Canadian Association for Adult Education is a partner in this movement to build a humane, just and democratic society — a learning society led by learning adults.

CANADIAN ASSOCIATION FOR ADULT EDUCATION
Corbett House, 29 Prince Arthur Ave., Toronto, Ontario M5R 1B2

Learning Turns Your Life On

BUILDING THE SOCIAL MOVEMENT

Papers from an Invitational Seminar

Sponsored by the Canadian Association for Adult Education

June 4–6, 1986

Vancouver/Toronto 1986

Published in 1986 in Vancouver

by the Centre for Continuing Education

The University of British Columbia

in co-operation with

the Canadian Association for Adult Education

Order from:

Publications
Centre for Continuing Education
The University of British Columbia
Vancouver, B.C. V6T 2A4
Price: $ 9.50

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TABLE OF CONTENTS

Building the Social Movement: An Introduction	5
Building the Social Movement: An Overview by Ron Farris	7
Why Women Must Take Control of Their Own Learning by Joan Brown-Hicks and Lisa Avedon	12
Defogging the Economy by James Laxer	16
Learning and Culture by John Macfarlane	21
Recreating a Partnership Between the Adult Education and Co-operative Movements by Ian MacPherson	26
Environmental Citizenship by Bea Olivastri	31
Adult Learning and the Peace Movement by Murray Thomson	39
Adult Literacy and the Literacy Movement by Cathy Wright	48
Impressions of the Seminar by Ian Morrison	51
Post Script	53
Seminar Agenda	55
List of Participants	57

BUILDING THE SOCIAL MOVEMENT: AN INTRODUCTION

In June 1986 the Board of Directors of the Canadian Association for Adult Education invited thirty leaders from six Canadian social movements to participate in a special, invitational seminar at Loyola College, Montreal. Its goal was to explore strategies for building stronger collaboration among social movements in the Canadian community.

Each of the six themes of the seminar, reflected by a respective social movement, was recommended to CAAE by participants in the seven national conferences which the Association co-sponsored from Antigonish to Whitehorse during its 50th anniversary year, 1985. The Board looked to this seminar for input to shape its future priorities.

The Board was not disappointed. Every meeting of this nature is transactional, in that each participant takes from the group, and also contributes. The Association confidently expects that the seminar will be as useful in future to collaborating organizations as it has proved to be to CAAE. The seminar's output has already been considered by CAAE's Board of Directors, and is beginning to influence strongly the future agenda of the Association.

One reason for the excellent results of **Building the Social Movement** is the quality of eight background papers contributed in advance of the seminar as a stimulant to participants' thinking. This book is principally a collection of these papers, together with some brief reports of the process and outcome of the seminar.

CAAE thanks the authors for their generous contribution of ideas, and also expresses profound appreciation to the Centre for Continuing Education, University of British Columbia, through its Director, Jindra Kulich, for its kindness and its wisdom, in supporting the publication of **Building the Social Movement.**

We dedicate this publication to all those Canadians who have worked to strengthen our social movements in the past. May they feel gratification in the knowledge that their contribution is

appreciated. The strongest way to demonstrate appreciation is to carry forward the torch.

In the words of Jean Jaures: "Take from the altar of the past the fire, not the ashes"!

ANNE IRONSIDE
PRESIDENT
Canadian Association for Adult Education
July 1986

BUILDING THE SOCIAL MOVEMENT: AN OVERVIEW

Ron Faris

Social movements in Canada have a long and valuable record of service. From Antigonish to Western Canada they have been a means by which ordinary Canadians have sought to bring about social, political, economic, and cultural change. Whether the movements have been narrowly or broadly based, whether they have been local, regional or nation-wide in focus, they have been characterized by the deep commitment of the individuals within them and the sense of purpose or cause which binds their membership.

Ironically, their very strength, that is, their attention to the reason for their being, has too often led them to forget or inadequately attend to the promotion of education and learning necessary to their continued existence and growth. On occasion they have forsaken their basic principles and objectives and settled for apparent, short-run success which was dangled before them by wily governments. Seldom have they looked beyond their immediate cause or region in order to reach out to potential allies in other movements. Thus, frequently isolated, sometimes bought off or ignored, the social movements have too often suffered disrepute and demise to the lasting cost of ordinary Canadians.

Stemming from the belief in the capacity of all to learn, the Canadian Association for Adult Education has been an active player on the social movement stage. It has worked and will continue to work with others whose values it shares towards a just and humane society.

The CAAE and the Social Movements: An Historic Foundation

In many ways the history of the Canadian Association for Adult Education parallels the history of Canadian social movements. The CAAE is rooted in part in the rural social movements which sprang from the economic adversity of the 20's and 30's. Much of the Association's leadership was drawn from those inspired by the

social gospel as expressed by groups such as the Student Christian Movement, the YM/YWCA's and the Antigonish Movement. They were part of a band which shared a vision and a struggle for a "cooperative commonwealth". Seared by the horror of the First World War and the deprivation of rural post-war Canada, they shared the task of developing "war aims and peace aims" during the Second World War. They fought for human rights and free discussion both during and after the War. They were united in adversity.

From its earliest days the CAAE was cognizant of, if not dependent upon, the social movements which helped create it. In the 1950's its leadership recognized the need for building networks and communication with their various allies. Thus the CAAE was a prime mover in the formation of the Joint Planning Commission. This was a mechanism to ensure communication and *ad hoc* coordination of national voluntary associations during the 1950's and 60's. The Commission proved to be a forerunner of the National Voluntary Organizations of today.

It could be argued that the social movements of the past, which were often influenced by charismatic leaders, existed in less complex times. Further, that professionalization and institutionalization processes have led to the development of voluntary association bureaucracies which have tended to focus on serving their members' needs. In sum, they have moved from a prophet to a pastor role at best. Perhaps attending to the education or learning needs of members and of the general public will help renew the movements' spirit and purpose.

Surely the imaginative leadership of the past can inform and guide our future actions. For example, from their beginning both the CBC and the NFB sustained links with the social movements in a symbiotic relationship which resulted in such social inventions as farm radio forums and film circuits. Today, more than ever, these national institutions need to rethink and re-establish the roots which made them great.

50th Anniversary Celebration: A Launching Pad

In 1985 the Canadian Association for Adult Education celebrated its Fiftieth Anniversary. This occasion served as a launching pad for future directions which would be ascertained as a result of our celebration activities.

As part of that celebration seven national policy conferences were held from Antigonish to Whitehorse. At these conferences a draft ***Declaration on Citizenship and Adult Learning*** was discussed. During these deliberations it became apparent that many of the members and supporters of the CAAE were also members and supporters of other social movements. Many of our colleagues who

share our concern about human survival are active in the peace movement. Others are aware of potential ecological disasters and are active in the ecology movement. Many who seek human liberation and social justice are involved in the women's movement. Growing numbers see literacy, in its fullest sense, as a universal right and condition and are in the literacy movement. Those who wish to see the principles of democratic participation extended to the economic sphere are involved in the local economic development movement. Yet others who share a concern about the maintenance and growth of a viable Canadian way of life have joined the cultural sovereignty movement which advocates an independent Canada that is different and distinctive from our American neighbour.

A product of the celebration was a *Declaration on Citizenship and Adult Learning* which "is based on the belief that people have, within themselves and their communities the spiritual and intellectual resources adequate to the solution of their problems". It celebrates a Canada in which there is a sense of community, a sense of history and a sense of place. The *Declaration* sees adult educators "as members of communities and of broader social movements" who "must join with and learn from, all those Canadians who seek full citizenship, personal growth and social betterment". It envisages adult education as "a worldwide movement for personal and social transformation... a partner in this movement to build a humane, just and democratic society – a learning society led by learning adults".

Social Movements in Interest Group Coalitions

Social movements in Canada have an honoured history of interest group activity. The CAAE, although a minor body in the constellation of national associations, has often worked with allies to achieve common goals. Its first successful interest group activity was in 1938 when it initiated a campaign to reduce postal rates on library books. In recent years it has played an active role in the National Voluntary Organizations to urge more liberal federal taxation policies regarding donations to charitable organizations. The CAAE has always joined with other Canadians concerned about federal government policy directions which affect ordinary Canadians and their social movements.

An example of a recent concern to many in the social movements is the effect of the imminent bi-lateral free trade negotiations on our Canadian way of life. How will a comprehensive bi-lateral free trade agreement with the United States affect the capacity of Canada to develop an independent foreign policy, and an independent and environmentally sound industrial strategy? Will women workers bear the brunt of

economic dislocation which follows any new economic relationship? Will the cultural institutions and social net which reflect our values and our way of life be on the negotiating table with a foreign nation?

Learning in Social Movements: "Some Create, Some Liberate"
There are several examples of how contemporary social movements have influenced political change in other countries. In Poland the Solidarity Movement, and in the Phillipines the Aquino Movement, have shown that even repressive governments have been unable to prevent the learning of the people in their movements.

It is no coincidence that learning is an integral part of effective social movements, as learning is itself an important social process. Some of the most important learnings result from the social-emotional interactions which characterize human activity. Learning is also a social-historical process. We do stand on the shoulders of giants who have gone before and who, often at great cost, have added to the sum total of human knowledge. The task for some is to create and make knowledge known, for others to use it for personal and social liberation – truly some create, some liberate.

What Are The Learning Issues Common as Well as Unique to Our Movements?
The task of promoting the learning and education of the already committed members is no less daunting than promoting that of the uncommitted general public. However, unique constituencies and issues may call for special techniques and approaches. As we attempt to identify the basic adult education and learning issues and practices of our movements we may ascertain some common ground, we may identify potential allies, and we may discover untapped resources.

How Can We Build More Effective Coalitions and Networks to Address Common Concerns?
What we should consider is how *ad hoc* coalitions and networks can be developed to address common concerns. How can the unique communication networks of each movement be shared to achieve specific common purposes? Too often we appear to be in our solitudes unable or unwilling to share, often at little or no cost, our existing newsletters or gatherings or to jointly do things we could never do alone.

Could we join with yet other groups who value and use education for broader social purposes? For example, the Canadian Association for Adult Education once had close working relationships with the network of librarians across this land. Today,

more than ever, librarians are experts in the dissemination of information. Many are also deeply concerned about the promotion of adult learning and literacy.

Similarly, a group such as public health nurses share common concerns about new approaches to preventive health and the related use of adult education. Could we work with them to promote "healthy public policy" which is both pro-active and holistic? Surely, such a policy would be attainable only if we could devise change strategies that entailed the necessary learning and support.

How Can We Use Existing Adult Education Resources More Effectively?

Finally, the adult education systems of Canada are public resources ready and able to work with the various social movements. University extension departments, community college continuing education divisions and school board adult education operations are valuable human and physical resources which can and must be shared by all. How best can the CAAE, its provincial counterparts, and its members and supporters in the formal and non-formal adult education sectors work with colleagues in the social movements to promote a humane, just and democratic society?

WHY WOMEN MUST TAKE CONTROL OF THEIR OWN LEARNING[1]

Joan Brown-Hicks and Lisa Avedon

In a recent paper for the Canadian Association for Adult Education entitled "Building the Social Movement", Ron Faris states that "It is no coincidence that learning is an intergral part of social process."[2] The social movements he refers to are those concerned with peace, ecology, women, local economic development, literacy and culture. The membership of most of these movements, except perhaps for local economic development, are made up mainly of women – and many of us are members of a number of these groups. These issues are survival issues and survival is a women's issue.

However, most of the concerns of these social movements are economic concerns. They are inextricably linked to our economic structures, to our tax structures and to our political priorities.

The philosophy of the present government, to let business and the marketplace operate freely, will not likely improve the economic conditions for women. In fact, women must be concerned when the solutions to Canada's economic problems are seen as free trade, deregulation and privatization. Many of the activities of the women's movement have focused on correcting the deficiencies brought about by this type of system. We know that market forces impact unfairly upon women – women lack training and promotion, are ghettoized into low paying jobs, lack benefits, are forced into part-time employment and lack childcare, to name a few.

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[1]©CCLOW

[2]Ron Faris, *Building the Social Movement*, (a background paper written for the CAAE Board Seminar), Victoria, B.C., April 3, 1986, p. 4.

Since the beginning of this decade, poverty in Canada has been on the rise. According to economist Monica Townson, more than 4.3 million Canadians – most of them women and children – lived below the poverty line in 1984. Poverty now affects one Canadian child in five and almost half of all the single parents families headed by women are poor.[3] And the gap between rich and poor is widening.

This government's economic policies reflect political priorities. Universal publicly-funded daycare cannot be afforded but the federal government can lose five billion dollars through RRSP's and commit millions more to bail out floundering banks!

What all this has to do with women's learning is very clear. Learning is the major vehicle of access to paying jobs. While learning also enables one to live one's life to the fullest, if one is living below the poverty line and is responsible for feeding and caring for children, access to a good paying job is a priority. If appropriately funded and available, learning is the avenue women could use to gain economic independence.

Learning is funded through federal and provincial governments, as well as through employers and individual payment. It is generally administered and planned by men. The problems women face as consumers of adult education have largely been based on assumptions held by the men who develop policies and make decisions. Their assumptions about women are often untrue or at best inaccurate. One of the results is systemic discrimination. Men have greater access to money for tuition, vehicles for transportation and childcare. Lack of funds, transportation and childcare prevent women from accessing the training and education that is available.

New technology impacts most heavily on women as women comprise the majority of workers in the clerical field. These jobs are becoming redundant or are being reduced to part-time. As the Secretary of State study *One in Every Five* shows the private sector trains many fewer women than men and most women pay for their courses while most employers pay for men's training.[4]

With the present trend toward the privatization of learning, women must be concerned. The private sector now has more access to public funds through the Canadian Job Strategy without

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[3] Monica Townson, *Tax Policies in the Political Context* (presentation to Dialogue '86) Ottawa, January 14, 1986, p. 1.

[4] *One In Every Five: A Survey of Adult Education in Canada*, Statistics Canada and Education Support Sector, Department of the Secretary of State. Supply and Services Canada, Ottawa, 1985, p. 40.

any enforcement that women are the recepients of training funds equivalent to their participation in the workforce. This public money will now allow employers to continue to train men using our tax dollars. Even though the Canadian Job Strategy has been in existence for less than a year, it has already become apparent that women are receiving a very small percentage of the training funds, most of which is for low-paying jobs traditionally held by women. Almost all of the training for women is in two of the six programs, one of which requires trainees to be out of the workforce for three years. *There is no such stipulation for men in the Canadian Job Strategy!*

Another assumption made by men is that the dominant culture includes women without naming us. Yet we know that women's history is not represented in the history books and that our language is based on patriarchal values. Adult education programs do not legitimize or validate women's experiences. It is only in women's programs that women's experience is included but these programs are not in the mainstream of institutions and they are always in danger of losing their funding. They are looked upon by their institutions as being insignificant. If meaningful pressure is being exerted to include women's culture in mainstream adult education programs, it is not apparent to us. Adult education administrators may argue that many courses for women are included in their offerings on an on-going basis. Unfortunately these tend to be traditional ones which do not encourage self-empowerment and self-reliance. They are not geared to women's development needs. Rather, they re-enforce traditional values of dependence and "doing for others".

The third assumption made by the educators is that the learning process is the same for men and women. Although it has been known for some years that men and women do not learn in the same way, little attention is paid in the delivery systems to the difference in learning processes. Many women have difficulty learning math, physical sciences and technical subjects because learning in those fields is usually developed and provided by men and for men. Women who are able to adapt succeed in these subjects while those who can't may believe that they are deficient. The male learning process is often individualistic and competitive. Sometimes it is downright combative. Evaluation is usually based on a "win-lose" dichotomy. Examples seldom reflect women's experience; indeed occasionally they reflect the sexist attitudes of male text book authors, program developers and/or institutions.

On the other hand, for women the learning process is co-operative and collaborative and decisions are reached mainly through concensus. Learning for women has always been compentency based long before it came into vogue. For example,

many women learn skills through their development within the voluntary sector, which lead some on to employment positions requiring the skills learned through this volunteerism. Others move on to administrative positions within the volunteer sector, requiring these newly learned management skills.

Unfortunately, women's learning processes will not be given necessary attention as long as male learners are considered to be more important to government economic policy.

The field of adult education has not been concerned with the needs of women but has assumed that our needs were the same as the needs of men and therefore did not need to be addressed separately. The Canadian Congress for Learning Opportunities for Women was formed because of this misconception.

CCLOW recognizes that most women in Canada live in a society where systemic discrimination prevails. Women are poorer than men, and have access to significantly fewer eduation training and job options than do men in our country. The material situation of many women, combined with the lack of adequate support services geared to their needs, makes it prohibitive for many women to have access to those opportunities available to men. CCLOW is committed to addressing the root causes of inequities and to make constructive recommendations for their redress. Being part of the women's movement, we contribute to the struggle of Canadian women for equality in all areas.

We strive for the empowerment of women on personal, social and political levels of their lives. CCLOW promotes feminist education and feminist principles in education and training. Through networking we encourage and develop women's education.

CCLOW was formed in 1972 and incorporated in 1981 as a response to the lack of concern accorded to the educational needs of women.

Until women play an equal role in policy and decision making and achieve economic equality, organizations such as CCLOW are necessary as advocates for women learners.

DEFOGGING THE ECONOMY

James Laxer

During the past two years, I have been involved in a fascinating exercise, whose goal is the demystification of the economy. The project is the National Film Board's series of six films on the subject of Canada in the global economy. It has been a formidable challenge – attempting to make films that are entertaining and informative on a subject as abstract and difficult as the economy. Working on the series has taught the whole group involved in the project a lot about making economic issues accessible.

In the series, we have attempted to tell our audience a number of things we think are crucial to an understanding of the contemporary economy.

First, we provide a compass for Canadians to help them position themselves in the changed global economy of the late 20th century. Here, the most significant development is the passing of the unchallenged supremacy of the United States in the international economic system. The rise of western European and especially of East Asian challenges to U.S. methods of production and business management is of profound importance.

Having positioned Canada in an altered global economy, we explore the history of technological change over the past two centuries. We begin with the first industrial revolution in Lancashire, England and show how the "new toys" of humanity – -the early textile machines – destroyed the livelihoods of skilled artisans. We then repeat the story with today's workers in the smokestack industries, using Hamilton, Ontario as our example. The dilemma is this: the cycles of technological change are coming ever more rapidly. Humanity needs the new technology and will not do without it. But each cycle wipes out whole occupations and devestates communities and even countries. Can we figure out how to avail ourselves of the new technology without creating the victims?

We move from these broad, global themes to raise the central question about Canada's economic existence – the fact that this country has always depended on the sale of resources to more developed countries. The impulse for European settlement of Canada came from the desire for access to fish, furs, and timber. Later, as the country developed, new primary products such as wheat and petroleum became key. We zero in on the story of the rise and fall of the petroleum boom in Alberta in the last decade. We tell the story through people who hoped to get rich out of the boom and whose lives were shattered by the bust.

The issues we have raised so far, both in the global and Canadian settings, point to the contemporary debate about the welfare state that has been going on in the English speaking world for the past decade. In part because of the challenge of new competitors, and in part, because of a large scale rejection of the welfare state itself, a major current of thought in Britain and the United States with a good deal of impact on Canada has been neo-conservatism. Neo conservatives have advocated a return to a more "market driven" economy to use the phrase of the Macdonald Commission. In our film on the subject, we explore the debate between the defenders and detractors of the welfare state, show how the debate impacts on the lives of people who are affected.

In the final two films in the series, we examine the history of Canada's relationship with the United States and the choices for Canada today, using the debate about free trade as our point of departure. We personalize the Canadian-American story around the relationships of Prime Ministers and Presidents from the visit of John A. Macdonald to Washington in 1871 as part of a British delegation (no American official even met him at the train station) to the age of the Shamrock summits. We use the relationships of the leaders to get at the underlying story of the changing continental economy.

In this whole exercise we are trying to tell entertaining stories (people will have to judge for themselves how far we have succeeded). But we are also trying to provide a road map of the economy and Canada's position on it. There is an important, democratic purpose in this, and it has to do with the nature of economics and debates about economics. Let me address this question directly.

The economy has long been thought by most people to be a subject where only the experts ought to tread. Moreover, governments and economists have helped keep things that way, by treating economists as a kind of "high priesthood" who have the job of pointing the way for society through the use of complex econometric models.

But the reason the economy is too important to be left to the experts is that major "economic" decisions end up being decisions about human values or social choices. Leaving such decisions to economists both exaggerates the extent to which economics is a science and fails to take account of the fact that economics is now in a state of crisis – –its major assumptions and tenets revealing themselves as less and less capable of making sense of the real world.

It helps to illustrate the point about the fallibility of the experts by noting some of their more important failures of the past two decades. Here are a few of them:

Many economists in the 1960s believed that they had found the key to evening out the economic cycle so that acceptable trade–offs could be made between unemployment and inflation. Then came the 1970s, with its combination of simultaneous high unemployment and high inflation – –stagflation – –and economic orthodoxy was in trouble.

In its ninth annual review im 1972, the Economic Council of Canada made an extensive series of forecasts about the country's economy to the beginning of the 1980s, making use of a highly sophisticated econometric model. It predicted that unemployment would be easing as Canada entered the 1980s and would likely be less than 4 per cent. Just to cover all possibilities, the Economic Council gave a less optimistic prediction, based on the assumption of lower economic growth abroad, in which case Canadian unemployment would range between 4 and 5 per cent in 1980. Actually, unemployment in 1980 ended up being 7.5 per cent, much higher than the ECC had predicted.

Again in Canada, a federal government report in 1973, reflecting the orthodoxy of the day, forecast a huge increase in the country's ability to produce oil and natural gas, at very low prices. The prediction was made meaningless within a few months by the world oil price revolution at the end of 1973. And, the same orthodoxy could not foresee the risk of falling international oil prices in September 1981 when experts for both the federal and Alberta governments signed an agreement on petroleum revenues that did not even mention the possibility of a price drop.

In listing these important failures, the point is not that orthodox economists are alone in being unable to forecast the future. Economic developments are affected by a baffling array of factors: demographic changes, altered work habits, movements for political reform, political and technological revolutions. One cannot expect economists to predict women's liberation, the pill, the micro–chip or Islamic fundamentalism, but all of these will have an impact on the world they are attempting to reduce to a series

of mathematical models.

Economic models are important. The more limited the nature of the forecasts in both time and scale, the more accurate the results can be. However, economic models have turned out to be woefully inadequate when it comes to making broad predictions about the fate of a whole society over a long period of time. The fact is that debates about the future must involve the insights of many disciplines. When choices about the whole future direction of a society are being made, we should recognize that the exercise is not one in which econometric models can be used as "scientific forecasts."

Many of the best economists are now recognizing that economics needs inputs from other disciplines and that it must alter its perception of humanity to fit reality, even if that plays havoc with aesthetically pleasing models. Economics now is nearing what can be called a paradigm shift. A paradigm shift occurs when the theorems of a science are unable to order reality acceptably. At such a time in the history of the science, the true believers defend the old paradigm with greater and greater fanaticism, explaining away anomalies that threaten to expose the old way of doing things.

Paradigm shifts occur in every science. They have about them the horror and fascination of revolutions. An old theory of the world becomes ever less able to explain reality. A period of chaos ensues, and finally a new paradigm emerges. Today's economics is entering an age of chaos. Its high priests are speaking a language, ever more intricate, that only they can understand.

Behind the facade of technical expertise, economics suffers from very real problems in terms of its central assumptions. Those assumptions concern the nature of the individual and society. The "humam being" at the centre of economic theory is "economic man", a creature who inhabits an atomistic world of solitary people who come together to form groupings for various purposes to pursue their self-interest.

"Economic man" is descended from what we might call "Lockean man" the mythical creature upon whom the great documents of the American Revolution, the Declaration of Independence and the U.S. Constitution are based. No other social science would pay serious attention to this hypothetical creature in the late twentieth century. And yet, "economic man" is still at the centre of economics.

The result is that economics is unable to come to grips with key developments in today's global political economy. It is especially weak when it comes to dealing with the modern state, multinational corporations, and power relationships within and

between societies. To put it simply, an economics that does not understand politics has little ability to make judgements about the real world.

In conclusion, opening up the debate about the economy and economics is a lot like the parallel issue of taking questions of medical practice out of the exclusive hands of expert physicians and involving the citizenry at large. Making films about the economy is just one way of doing this.

LEARNING AND CULTURE

John Macfarlane on behalf of Friends of Public Broadcasting

> "Satelites, cable and backyard dishes have diluted the reach and influence of earthbound, national television networks the world over. In most countries that's good business. In Canada it's a business that could lose us a country. One of our few sustaining east-west links is the electronic bridge provided by the Canadian Broadcasting Corporation. Without it we Canadians would have no cross-country sounding board, little opportunity to exchange facts, fantasies, opinions and trends – in other words, the shared values that create a distinctive society." [an open letter to the Prime Minister from Friends of Public Broadcasting **The Globe & Mail**
> February 13, 1985]

Data from the Bureau of Broadcast Measurement reveal that the average Canadian watched television 24 hours per week in 1984 – one-seventh of all waking and sleeping hours! In the same year, Canadians listened to radio an average of 20 hours per week. What Canadians **learn** about their world comes largely through these two media. We Canadians spend a preponderant portion of our leisure time listening and viewing – more than we spend on any other activity – including work.

In Canada, we rely upon public broadcasters to communicate our "facts, fantasies, opinions and trends", and the current threat to our public broadcasting systems constitutes nothing less than a threat to our cultural identity, to the "shared values that create a distinctive society" on the northern half of the North American continent.

Last September, Friends of Public Broadcasting – which CAAE has supported strongly since it was formed in February 1985 – commissioned a public opinion survey from Environics

Research Group in order to learn more about Canadians' **values**, and their relation to broadcasting. In all, 1,010 Canadians 18 years and over were interviewed. Friends has used this information to construct three briefs to the Caplan/Sauvageau Task Force on Broadcasting Policy. We wish to share a summary of our findings with participants in the **Building the Social Movement** seminar, and to invite them to consider their implications for Canada's cultural sovereignty.

Our research shows that Canadians believe there are important differences between our country and the United States of America. When asked to compare the two countries, Canadians responded as follows:

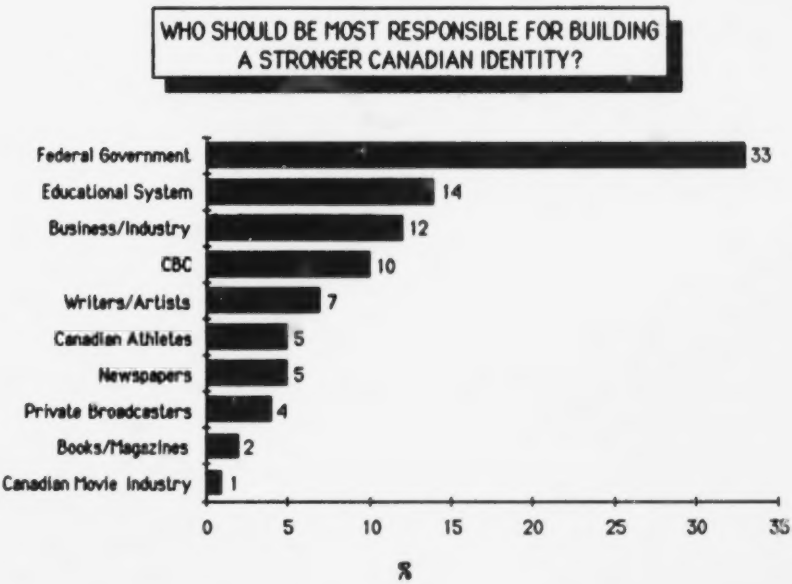
	Canada %	USA %
Better Health Care System	83	4
Lower Crime Rates	83	4
Better Social Security for Disadvantaged	81	5
Better Quality of Life	73	10
More Tolerant of Minorities	72	13
Does More to Promote World Peace	66	19
Better at Protecting Individual Rights	60	15
Better Education System	58	16
Better System of Government	58	16
More to Promote Gender Equality	46	21
Higher Standard of Living	46	40
More Productive Workers	37	32
Better Manufactured Goods	33	39
More Opportunities to Get Ahead	25	55
Better Technology	13	74

According to the poll, Canadians believe that Americans are "more self-confident", more "willing to take risks", and that Americans "take more pride in their country".

The Environics poll indicated that "protecting the Canadian environment" [9.2] and "being a Canadian" [8.8] are the most important Canadian values. [The digits represent a mean score on a 0= "not important" to 10="very important" scale.] At a second tier level are such values as "learning about new things and ideas" [8.6], "keeping in touch with what is happening in the world" [8.5], and "maintaining Canadian unity" [8.4]. Also important to Canadians are "maintaining a distinctive Canadian culture" [7.9], "finding out what is happening in other parts of Canada" [7.6], "maintaining the regional identities of Canadians" [7.6], "supporting Canadian artists, writers and performers" [7.3] and "maintaining the ethnic traditions of Canadians" [7.3]. Of less importance are "maintaining the religious traditions of Canadians"

[6.9] and "promoting bilingualism among Canadians" [6.4].

When Environics asked if more, less or the same amount of effort should be expended to develop a separate identity from Americans, 61% stated that more should be done, 27% were satisfied with the existing level of effort and 5% thought that less should be done. Canadians expect the federal government to protect our cultural sovereignty. One-third of the respondents in the Environics survey named the federal government as the organization most responsible for building a stronger Canadian identity. For 50% of Canadians, the federal government combined with the CBC [10%], and artists and writers [7%], were together most responsible for building this identity:



English language Canadian private networks [CTV and Global] serve as conduits for transmitting American light entertainment programs to the Canadian public, with substitution of Canadian, for American, commercials. When Canadians watch television, they more often tune in CBC than CTV or American networks for news and public affairs programming, but when they watch light entertainment, action shows, soap operas and sports, they favour CTV and the American networks.

Our research indicates that Canadians hold decidedly ambiguous attitudes towards television. Canadians think TV is the best way to find out what is happening in the world and that Canadian programs portray realistically how Canadians live. Eighty-six percent of respondents believe there are too many commercials on TV, that programs for children should not have advertising, and that TV portrays a world far more violent than real life.

Regarding U.S. television, which also constitutes a large portion of entertainment programming on Canadian networks, Canadians are even more ambiguous. A majority believes that Canadian programming is boring compared with U.S. programming, but 71% say that U.S. programs often contain too much sex and violence. While 46% of Canadians favour restrictions on the number of American programs that can be shown on Canadian stations, the majority [52%] disapprove of such restrictions. In general, light viewers [less than two hours daily] are more critical of the current state of television programming than heavy [more than four hours] viewers.

Much of this information is sobering material. It is not necessary to remind members of CAAE that, in the past, our identity and cultural sovereignty have been achieved by acts of public policy, public determination, and shared visions beyond economic or pragmatic considerations. When the architects of the Canadian Broadcasting Corporation created its mandate — and CAAE's founders were among these leaders of the cultural social movement in Canada — they were aware of the geographic and regional needs peculiar to Canada. They understood that broadcasting policy is **cultural national defence.**

Only the Government and Parliament of Canada are in a position to ensure that the public sector is in a financial position to play its required role. A Friend from Vancouver put it this way: "Public broadcasting — like national defence — will basically have to be paid for from general revenues". Graham Spry said it best: "The State or the United States!"

As Canada approaches the complex question of trade negotiations with the United States, we must continue to insist that the negotiations do not touch upon our cultural sovereignty. Canada's cultural identity is not a commodity. It ought not to be up for grabs. Canadians will consider increasing their interdependence with Americans only if we are confident that our cultural sovereignty is assured, that in the areas where we see ourselves as different from Americans, we are not at risk.

In this country, the task of communicating with one another is so large that it requires strong leadership from large national institutions. This is why it is so important for Parliament to fund

the CBC adequately. For Brian Mulroney, our advice is clear: "The CBC must have access to enough channels to deliver the varied services demanded of it, and enough resources to ensure that these are of sufficiently high quality to attract Canadian audiences. Canadians expect the federal government to protect our cultural sovereignty. Do not let us down!"

It was a cultural social movement that created public broadcasting in Canada. In public broadcasting's hour of need, the same cultural movement must come to its rescue. There is no one else to do the job.

RECREATING A PARTNERSHIP BETWEEN THE ADULT EDUCATION AND CO-OPERATIVE MOVEMENTS

Ian MacPherson

Historical Background

When the Industrial Revolution and urbanization swept much of the North Atlantic world during the late nineteenth century, they created a host of social and economic changes, some good, many bad. Urban slums became commonplace; many women were employed in mines and sweat shops; many men lost the independence, real and imagined, associated with farm work; and many children started to work full-time before the age of ten. Several political parties, social movements, and ideological positions emerged to try to comprehend and deal with these changes, and two of the most significant and permanent were the co-operative and adult education movements.

While the co-operative and adult education movements in most countries had separate organizational frameworks, they were almost inevitably intertwined. Some of the reasons for the close connections are relatively clear. First, the two movements believed in the concept of continuous human development. While advocating universal education for young people, the two movements believed in continuous education for adults. Second, the co-operative movement, by its nature, relied on trained volunteers to assume responsibility for the leadership of co-operative organizations; inevitably, therefore, the movement from its beginning was involved in the training and general education of its membership. Third, and more generally, the two movements shared the belief that only continuous education would allow ordinary citizens to cope with the rapidity and complexity of the numerous changes unleashed by industrialization and urbanization. Consequently, particularly in Denmark, through folk schools, and in Great Britain, through the Co-operative Union and the Workers Education Association, the bonds between the two movements ran strong and deep.

In Canada, the associations between the two movements were historically very close. In English-Canada, the co-operative movement generally was profoundly influenced by the adult education traditions of the British movement; farm and rural co-operative movements borrowed heavily from the Danish experience; and in French-Canada, the co-operative banking or caisse populaire movement early manifested a commitment to teaching ordinary people about the economy and social issues. During the 1920s and 1930s, as universities became more interested in adult education, the bonds became even closer. The most creative relationship was at St. Francis Xavier University in Nova Scotia where, under the leadership of Father "Jimmy" Tompkins and subsequently Father Moses Coady and A. B. MacDonald, the university embarked on a programme of economic and social renewal through adult education and co-operative action. While no other university embarked on as ambitious a programme as St. F. X., many developed extension programmes with co-operative components. The University of Toronto assisted in the development of the Workers Education Association, which in the 1930s paid considerable attention to the co-operative movement. The Prairie universities became more directly involved with co-operative organizations, particularly in their agricultural extension work. And, in British Columbia, UBC, financed by a grant from the Department of Fisheries, played a vital role in the early development of credit unions.

The close relationship between the two movements provided its most significant accomplishments in the 1940s and early 1950s. The Canadian Association for Adult Education, in its formative period during those years, was heavily influenced by adult educators associated with co-operatives. A. B. MacDonald, Moses Coady, John Friesen, Alex Laidlaw, H. H. Hannam and Leonard Harman were all powerful leaders in both movements. Many of the special activities of the CAAE – its pamphlets, books, films, and seminars – relied heavily on co-operative networks for success. Citizens Forum a Farm Radio Forum, the adult education movement's most successful forays into radio, similarly relied heavily on co-operative leaders and organizations for success. Until the mid-1950s they were not disappointed.

The Declining Relationship

During the period since the mid-1950s, the two movements have grown apart. On the side of adult education, as Ron Faris has shown in his book *The Passionate Educators*, the more conservative adult educators, concerned about training narrowly conceived, general interest topics, entertainment fads, and "education as process" have shifted the field away from economic

activism. On the side of co-operatives, they have developed their own educational institutions – the Co-operative College of Canada in Saskatoon and the training programme within the Desjardins movement in Quebec. These educational initiatives, however, have not maintained the movement-building, community-activist spirit evident earlier. They have become essentially reactive to the training needs of co-operative organizations and unable to launch broadly-based, community oriented, adult education campaigns.

The decline in the movement dimensions within co-operative organizations is, of course, the other side of the coin of institutionalization process. As co-operatives grew larger and more complex, as they accommodated themselves to the existing economic order, they became preoccupied with managerial problems. Restless memberships were perceived as problems not opportunities; member relations became synonymous with public relations. Thus while several adult educators became important leaders of the movement in those years – men like Alex Laidlaw, Breen Melvin, "Buck" Wagner, Harold Chapman, Leonard Harman – they were not replaced by similar people when they retired. The result was that the co-operative movement largely lost its commitment to adult education, broadly-conceived. For many years, it even failed in its attempts to implement effective training programmes, narrowly conceived.

THE PRESENT SITUATION: IN SEPARATION SOMETHING IS LOST

It is impossible for an outsider to know what the adult education movement has lost because of its estrangement from the co-operative movement. Looked at the other way, however, the co-operative movement has lost a great deal, including the following:

1. *Co-operative Entrepreneurship.* Co-operatives are not developed, particularly in their early phases, in the same way as other businesses. They rely heavily upon volunteer networks, community activism, and mass appeal to raise the enthusiasm and capital without which they cannot succeed. With only a few exceptions in localized places, they have not had that capacity in the last twenty to thirty years, meaning that new initiatives have had to rely uncomfortably upon government support or top-down organizational methods.

2. *A Sense of Purpose.* The community activist adult educators of the past, such as Jimmy Tompkins, Moses Coady, Lewis Lloyd, Alex Laidlaw, Ralph Staples, Harold Chapman, and Breen Melvin,

were the conscience of the movement. They were the ones who raised the issues of attacking poverty in Canada, promoting co-operatives among native peoples, and assisting co-operatives in other countries. They were the ones who most persistently demanded that co-operatives recognize their social purposes and think about the nature of co-operative philosophy. Without their prodding, the co-operative movement has become more conservative, less innovative and less distinctive.

3. *Community Connections.* The co-operative movement has been part of a powerful but poorly-examined tradition of community development based on adult education, networks of volunteers, and group initiative. Co-operatives therefore possessed deep and valuable ties to communities – valuable from both a business and movement perspective. Many contemporary co-operatives, because they have such a weak commitment to adult education, have severed those bonds and with them important assets for future growth and diversification.

4. *Member Involvement.* As co-operatives have institutionalized, they have tended to become complacent about memberships and to assume that a placid membership is beneficial. Because they are weak in adult education technique, because management teams – hired managers and elected directors – fear aroused members, ritualized annual meetings and inadequate communications with members are commonplace. These truncated activities in the long run are destructive to the natural development of co-operatives and prevent the introduction of new ideas and the rejuvenation of leadership groups.

Reactivating the Partnership

Most estranged-partners do not easily come back together again; reactivating the relationship between the adult education and co-operative movements will not be an exception to the rule. Ironically, too, most of the courting will have to come from adult educators since most co-operative leaders today do not even recall the old associations. There are two obvious ways in which adult educators can play a role in co-operatives. The most obvious one is to seek out co-operative organizations in their community and see if they can be useful by providing educational or training programmes. In doing so, they should be aware of the existence of extensive information and courses – for which they would have to be trained – provided by the Co-operative College of Canada. There is an obvious, pressing need for education and training throughout the Canadian movement today, and adult educators, hopefully working in concert with the educational programmes

already developed within co-operatives, could help meet this need.

Secondly, like many of their predecessors, adult educators today could choose to become active in co-operatives. Career opportunities may not be obvious through this route, but the skills adult educators possess give them significant advantages in working within organizations that have at least quasi-democratic structures. Moreover, adult educators could make major contributions to improving how boards function and how member relations are developed. If adult educators choose this route – the ultimate sacrifice – the partnership can be reborn and the two movements, as well as Canadian society at large, will be the better for it.

ENVIRONMENTAL CITIZENSHIP

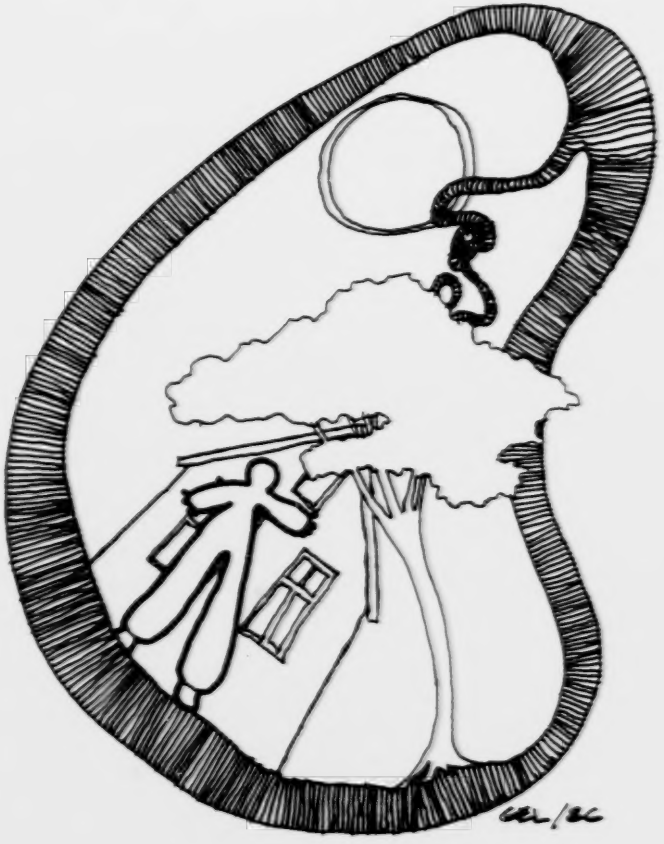
Bea Olivastri

SYMPTOMS OF OUR ABUSE OF NATURE

People everywhere are becoming aware – and concerned – about the damage which human activity is inflicting on the ecosystem. The earth will not recover from a continued assault.

CONCEPTUAL FOUNDATIONS FOR REBUILDING A HEALTHY EARTH

We must shift our thinking away from earth as a resource storehouse and towards earth as home and living being.



UNDERLYING BARRIERS TO RECOVERY

Here are some of the stumbling blocks we encounter as we redefine our relationship to nature.

- we are alienated from nature
- all around us we hear simple but misleading statements: technology versus nature or jobs versus the environment
- as a people, we have lost our vision, optimism and commitment to the future

PUBLIC ATTITUDES...A WILL TO HEAL

We know that Canadians are concerned about their environment, and we see that all Canadians can contribute - at work and at home - to improving the state of our environment.

According to recent polls:

- "protecting the Canadian environment" (9.2) and "being a Canadian" (8.8) are the most important Canadian values according to a poll by Environics Research Group, February, 1985, For Friends of Public Broadcasting. (The digits represent a mean score on a 0=not important to 10=very important scale.)

- over 90% of Canadians agree that business should assume more responsibility for the environmental consequences of their activities (Crop, June 1985).

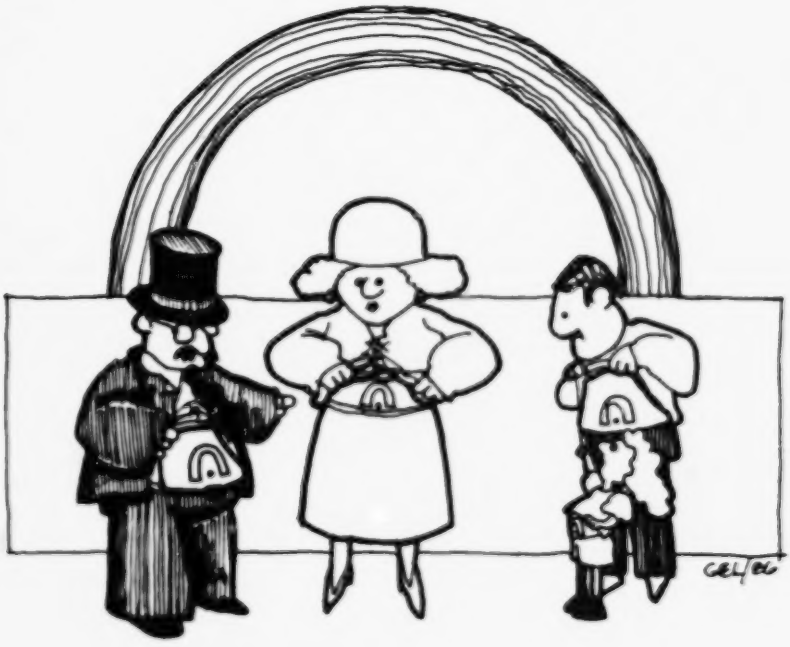
- over 65% believe that the government is doing too little to keep the environment clean and free from pollution (Decima, 1984).

- over 80% agree that they should become more personally involved in environmental protection by making changes in lifestyles and purchasing decisions (Crop, June 1985)

TOWARDS MORE EFFECTIVE ACTION FOR THE FUTURE OF OUR PLANET

The Concept: Environmental Citizenship
It's for Everyone!

National citizenship is only relevant to the extent that citizens are politically and economically literate. The parallel for environmental citizenship is a citizenry that is able to explore and understand the relationships between human actions and environment consequences.



PRINCIPLES OF ENVIRONMENTAL CITIZENSHIP

Citizens have the right to:

- a clean, healthy environment which supports a variety of work and lifestyle choices
- any information relevant to environmental quality and nature preservation
- refuse without penalty any form of work that is dangerous to the environment
- meaningful participation in the development of policies, plans, programs and projects which have environmental implications
- environmental accountability (anticipation and prevention of environmental impacts) from governments, institutions and corporations

The responsibilities following from these rights are to:

- learn to understand and respect the natural environment
- learn about the impacts of their activities on the environment, and the relationship between their wants and the needs of a healthy, natural environment
- bear in mind that local interests and decisions often have broader environmental implications
- consider environmental quality in the conduct of personal life, work and political participation

CHARACTERISTICS OF ENVIRONMENTAL EDUCATION

"A basic aim of environmental education is to succeed in making individuals and communities understand the complex nature of natural and built environment...and acquire the knowledge, values, attitudes and practical skills to participate...(UNESCO)

Environmental Education is:

- education in its broadest sense
- interdisciplinary and holistic
- action-oriented
- adaptable

TOWARD ENVIRONMENTAL CITIZENSHIP FOR ADULTS

The strengths and networks of adult educators can be mobilized to support the concept of environmental citizenship, the adult education movement is based on the belief that people have, within themselves and their communities, the spiritual and intellectual resources adequate to the solution of their problems.

Priorities for adult education:

- learning to think critically
- an understanding of the decision-makers and the system in which they operate (for example, the jurisdictional constraints that dictate the areas of responsibility for federal or provincial politicians)
- an understanding of the environmental impacts of personal decisions and actions - in the household and in the community
- a commitment to environmentally sound, sustainable local economic development
- a world vision for an environmentally sane, peaceful and just society

THE ADULT EDUCATION AGENDA

Two unique initiatives are available as opportunities to learn and to participate as environmental citizens.

One: The World Commission on Environment and Development
This commission has been established by the United Nations at a time of unprecendednted growth in pressures on the global environment, with grave predictions about the human future becoming commonplace. The commission is confident that it is possible to build a future that is more prosperous, mor just, and more secure because it rests on policies and practices that serve to expand and sustain the ecological basis of development.

Adult Educators with their roots in the community–universities, school boards, labour unions, local economic development projects and professions–can contribute to the commission's work with advice on the issues that confront caring citizens and the processes of empowering citizens to act on these issues.

The commission's report will be presented to the United Nations in 1987.

Two: The State of the Environment Report
The Canadian government has produced its first report on the state of the Canadian environment. It assesses the state of our farmland, forests, lakes, wildlife and other resources from a national point of view.

Environment Canada is seeking advice to determine how subsequent state of the environment reports should be developed to better meet the needs of Canadians.

Adult educators with their focus on learning can use this report to assist adults in learning about the state of their environment and in determining what role each of us, as environmental citizens, can play in improving this state–on the local and global stage.

National Survival Institute, a non-governmental agency that focuses on environmental education welcomes the opportunity to work with adult educators and looks forward to discussing ways and means of cooperating on non-governmental activity around these two efforts.

ADULT LEARNING AND THE PEACE MOVEMENT

Murray Thomson

Four years ago, on a warm sunny day in June, close to one million people took to the streets in New York City, culminating in a giant rally in Central Park. The occasion was the United Nations Second Special Session on Disarmament then in its third week. People had come from all over the world, including 4,000 from Canada. The mood was buoyant, and the familiar streets were lined with friendly New Yorkers. "We're with you all the way", said a traffic cop at the corner of Fifth Avenue and 42nd Street. Diplomats, too, recognized the significance of this show of public concern. "You should be very proud," said the U.S. Ambassador. "The Special Session cannot fail to take notice." The Soviet Ambassador echoed this sentiment. "Now", he said, "it's up to the governments to respond." A delegate from China said: "We attach a great deal of importance to Saturday's demonstration."

Yet when the Special Session concluded, three weeks hence, no breakthroughs on the substantive issues had been achieved, and only one tangible agreement reached. That was that the United Nations should immediately launch a World Disarmament Campaign, "to inform, to educate and to generate public understanding and support" for the U.N.'s disarmament efforts. The foundation for this one agreement had been laid at the First Special Session in 1978, which had adopted a Final Document. It had recognized the need "to create political will" and called for the "mobilization of world public opinion" for that purpose.

The world's decision-makers had thereby admitted, wittingly or not, that without a large-scale, global educational movement, the normal political processes in which they were engaged would be ineffective. And, since speech after speech had recognized the essential links between disarmament and the other major issues: equitable development, human rights and the environment, the inescapable conclusion was that, without the mobilizing of political will for disarmament, that these other objectives, too, could not be

met.

How right they were. What they did not foresee or admit, however, was that their own governments would give little tangible support to the Campaign. An ambassador from a developing country commented sharply that the governments which support the Campaign do not permit it (Eastern countries which limit or forbid criticisms of their own policies), while those which permit it do not support it (Western nations such as the US and UK which, to date, have given little or nothing).

Nature of Peace Movements

I have described these events at the UN because they reveal important opportunities for action inherent in the topic, "Adult learning and the peace movement". There is, of course, no single peace movement, in Canada or world-wide. Peace research and education programs are now being developed in many parts of the world, with action campaigns specific to geographic regions. The peace movements reflect a variety of world views, sharing the recognition of a common threat, nuclear war, and the need for human survival. And, slowly, common themes are emerging such as the need for nuclear weapon free zones, efforts to control the arms trade and to convert military production to civilian use, and the search for a system of "common security".

But if we are to have peace on earth, then all three of the "actors" represented in the World Disarmament Campaign: governments, NGOs and the U.N., must necessarily be involved in achieving it. The purposes of the Campaign: to inform, educate and generate understanding – a process of adult learning – provide an essential element. The understanding to be generated covers vital territory, not only the technical dimensions of disarmament but also many of the human factors embodied in the building of trust, required if global institutions are to endure. The Campaign, for example, urges governments "to avoid the dissemination of false and tendentious information." Yet modern nations all have secret intelligence agencies who disseminate just such information if it is deemed to be "in the national interest", thereby contributing to the lack of trust so evident today.

Growth of Professional Associations

A most heartening development has been the growth of professional and occupational groups committed to peace education, adding not only the prestige associated with their professions, but also their own particular expertise and experience. Scientists can speak about a "nuclear winter" resulting from nuclear war, and be heeded. Physicians are listened to when they speak about the medical effects of such a catastrophe. Lawyers now debate the

legality of the possession and threatened use of nuclear and other weapons of mass destruction. Teachers and guidance counsellors experience and confront student anxiety and parental concern, and join the search for long term answers. Retired military officers, through such groups as Generals for Peace and Veterans Against Nuclear Arms, now challenge with the authority of their own experience the military assumptions upon which our defence policies and programs still rest.

Role of Adult Education

It is within this context that the special role of adult educators can best be viewed. For our specialization is the learning process itself and our concerns pertain to both content and process. Three summers ago, in Murikka, Finland, adult educators stated their understanding of the relationship between adult learning and the peace movements of the world:

> "We adult educators from twenty-one countries... Aware that our profession is dedicated to life-long learning in a world which spends $650 billion a year on arms and in which 900 million adults are illiterate, And concerned that our efforts to seek "the full development of the human personality and the strengthening of respect for fundamental liberties" (UN Declaration of Ruman Rights) are increasingly threatened...
>
> Therefore call on all adult educators... to join with us in a global effort to help stop the arms race and to urge that substantial resources now spent on weapons be used to: 1. promote adult literacy and learning for international understanding; 2. meet basic human needs, such as primary health care and the elimination of poverty and unemployment; 3. create the conditions for guaranteeing and enforcing basic rights and freedoms in all countries; 4. help to create an awareness of existing unjust economic relations in the world and to support UN efforts for a New International Economic Order."

And so our concern for the content of peace education is matched by the need to examine the processes involved and to question their effectiveness. How can the technical issues of the global village disarmament, equitable development, a safe environment – be made meaningful to people who live in the countless real villages and towns of this planet? What audiovisual methods can be created to speed up the mobilizing process? How can longer range learning experiences – including the imaging of a more

peaceful world and steps towards achieving it – be conceived and implemented? And can educators help bridge the critical time gap involving the rapid proliferation of technology-created problems (such as nuclear reactors and their wastes) and the snail-like pace of proposed solutions?

Opportunities for Canadian Adult Educators

In his background paper, "Building the Social Movement", Ron Faris refers to the "honoured history" of social movements in Canada, and states that "our adult education systems are ready and able to work with (them)." Here, then, are some suggestions for CAAE initiatives relevant to the peace movements of today:

1. Offer to collaborate with the Canadian Teachers' Federation and its provincial associations in implementing, where appropriate, some of its resolutions on peace and peace education (see Appendix). Canadian adult educators, with advanced audio-visual and group development skills, for instance, could be an invaluable resource to teachers and school boards concerned with resolutions 31.9 (peace education studies), 32.3 (community education on peace), and 32.5 (ways of dealing with controversial issues).

2. Initiate one or more regional workshops on peace-related issues with adult educators and representatives of NGOs involved in peace education. The workshops, of 20 to 30 persons each, would be designed to facilitate mutual learning: what adult educators can learn from peace groups, and vice versa. Topics might include: methods of obtaining grass-roots participation; evaluation of public perceptions of peace movement activities; dealing with media bias. Specific projects might include ways to popularize Ruth Sivard's "World Military & Social Expenditures 1985", and to dramatize alternative security systems not dependent on weapons of mass destruction.

3. Invite journalists and other media people to join with adult educators, researchers and concerned civil servants in seeking to counter misinformation and the distortion of facts (information described by the United Nations as "false and tendentious") on the vital issues of our time. Such an initiative might involve the training of peace group members, as well as adult educators, on how campaigns of disinformation (also known as misinformation, and as propaganda) can be identified and counteracted by an effective use of information.

4. Explore with the International Council for Adult Education ways to involve Canadian adult educators in the Peace Education

Network established in Finland and with outlets in 50 or more countries. Continue to work with the ICAE and the ICEA in the development of Peacefund Canada and the projects it supports, in Canada and overseas.

5. Establish a Peace Committee or other mechanism within the CAAE to facilitate initiatives, such as those suggested, or additional ones concerned with peace-related issues.

The hour is late. Nevertheless, we can still act on the belief, expressed by Olof Palme, that "people will learn the facts in time. To inform (and arouse) public opinion — that is the great challenge to all popular movements today!"

APPENDIX

Peace Education and the Canadian Teachers' Federation
The following 25 resolutions concerning policies on peace and peace education were approved by the Annual General Meeting of the Canadian Teachers' Federation, 10–12 July, 1985, in Montreal, Quebec.

29. General Policy on Peace

29.1 CTF believes that peace is not merely the absence of war but is a positive state of justice and mutual respect which fosters humane and fair conduct and in which differences are reasonably accommodated and violent conflict is unthinkable.

29.2 CTF believes that the pursuit and attainment of peace is initially the responsibility of each individual person and, concomitantly, is a special responsibility of teachers.

29.3 CTF believes that the pursuit of peace is inextricably bound to the issues of human rights, a more equitable international economic order, preservation of the environment, individual and collective security, and disarmament.

29.4 CTF believes that, to be genuine and lasting, peace must be shared equally by all the peoples of the world.

29.5 CTF believes that violence and the abuse of power are never to be used to solve conflicts.

29.6 CTF believes that children have the right to live, grow and develop in a world free of war and the threat of nuclear destruction.

(Note the following statement is currently CTF policy:

29.7 The Canadian Teachers' Federation endorses the principle of worldwide nuclear disarmament.)

30. Action Resolutions on General Policy on Peace

30.1 THAT CTF publicly advocate its support for peace and encourage its Member organizations to do so.

30.2 THAT CTF encourage Member organizations to implement policies and activities that promote peace in the world.

30.3 THAT CTF encourage Canadian teachers to work for the reduction of all forms of violence in society.

31. Policy on Peace Education

31.1 CTF believes that world peace and individual freedom are both rational premises and viable objectives for education.

31.2 CTF believes that educators should provide leadership in supporting the concept of global understanding and peace.

31.3 CTF believes that justice, mutual respect, a respect for differences can be taught and learned.

31.4 CTF believes that students must be assisted in acquiring skills to make choices related to world concerns.

31.5 CTF believes that peace education must concern itself with teaching cooperation at all levels.

31.6 CTF believes that a most urgent task of public education is to provide our young people with knowledge, understandings, attitudes, skills and powers to transform our earth into a world beyond war and to live fully and authentically in this world of peace, democracy and justice.

31.7 CTF believes that funds must be made available from public sources for the school system to undertake changes in structure and curricula, to educate the youth of our country, to believe they have a right to live in peace and to give them the skills to achieve this end.

31.8 CTF believes that the rules, decision-making procedures, interpersonal relationships, discipline and other institutional features of the school should foster co-operation, non-violent conflict resolution, and responsibility for the school environment.

31.9 In planning peace education activities in schools, CTF believes that teachers and other persons responsible for peace education should consider, among other things, the following matters:

31.9.1 Inclusion of studies of nuclear weapons, the arms race and its connection to world hunger and poverty, the history of international disarmament negotiations, broad social and political studies including multiculturalism and racism, and protection of the environment as aspects of peace education;

31.9.2 Developing skills of mediation and other forms of non-violent conflict resolution;

31.9.3 Finding a balance between special peace studies and integrating education for and about peace within the regular curriculum.

32. Action Resolutions on Policy on Peace Education

32.1 THAT CTF encourage Member organizations to encourage and support peace education and to provide moral, financial and organizational support.

32.2 THAT CTF recommend to Member organizations that they consider the following specific forms of assistance to teachers involved in peace education: in-service education, curriculum materials and teaching aids, and research support services.

32.3 THAT CTF encourage Member organizations to work with parents, trustees, appropriate levels of governments, labour, business and community groups to pursue:

32.3.1 education of the public regarding peace:

32.3.2 support for peace education in schools and other educational institutions.

32.4 THAT CTF encourage Member organizations to collaborate with school boards, departments of education and universities to develop appropriate strategies, materials and activities designed to promote peaceful co-existence.

32.5 THAT CTF encourage appropriate agencies to help teachers develop the skills and understanding to deal with controversial issues in a manner which fosters mutual respect for persons, intellectual honesty and critical and creative thinking.

32.6 THAT CTF sponsor and organize a national conference on peace education.

ADULT LEARNING AND THE LITERACY MOVEMENT

Cathy Wright

> Today millions of Canadians have difficulty reading, writing, and working with numbers...This limits their participation in communities and their control over their own lives and destinies.[1]

One of the immediate actions recommended in the 1984 report, Learning for Life[2] was the establishment of a ten year program to combat adult illiteracy in Canada, which would involve both Federal and Provincial governments. To date, most provincial departments responsible for adult education lack a clear policy on programs that "enable educationally disadvantaged adults to achieve their highest potential level of literacy".[3] It appears instead that emphasis is on high technological training and the provincial governments, in the bargaining process, often follow suit. Furthermore, in many areas of Canada, including the Atlantic provinces, federal and provincial levels of government blame each other for the low priority given to literacy training; to date neither is willing to assume clear leadership or enter into a coordinating relationship with the other.

Some form of partnership is needed between the respective levels of government and the community. Many community volunteer groups like Movement for Canadian Literacy, Laubach Literacy of Canada, Canadian Association for Adult Education and Frontier College are a vast resource in the struggle against

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[1] *Declaration; The Right to Read.* Stanley House, July 19, 1984.
[2] The Report of the National Advisory Panel on Skill Development Leave to the Minister of Employment and Immigration.
[3] IBID, p. 14.

illiteracy. However, these groups and the community programs they represent lack sufficient and stable funding, a common characteristic of many volunteer groups. Government must assume a responsibility for ensuring that intensive literacy training is available to all who need and desire it. How can government be influenced to provide financial support and assume a leadership and coordinating role working in collaboration with the community?

To influence the government the community must organize. Those working directly or indirectly in the field of adult literacy, socially concerned individuals and groups, and the public at large must come together. Networking, building coalitions, planning and implementing specific strategies – all will enhance the literacy movement's potential to influence others.

Whether in a community based or institutional setting volunteers, paraprofessionals, and professionals must understand the advantages in working together at the local, provincial and national level. One innovative form of networking is a national clearinghouse which would provide opportunities for sharing information on literacy programs, materials and methodologies. Preliminary efforts have focused on the need and feasibility of such a vehicle. Similarly, learners throughout Canada are being encouraged to form networks. The provinces of Saskatchewan and Newfoundland have both held learners' conferences.

There have been several initiatives by volunteer groups resulting in a number of recommendations to improve national literacy; the CAAE consultation in Vancouver in 1985, and the Think Camp held in White Rock, BC, in 1983. Examples include the need to analyze data: what is available, what is missing; the need for exchanges across provincial boundaries; that policy and funding arrangements must make possible work that is defined on the basis of people's real needs for literacy. While reflecting the major concerns in the field, the recommendations lacked any clear strategies for implementation.

These initiatives, however, paved the way for the formation of the National Literacy Working Group, a steering committee made up of three national groups working in and for adult literacy. Movement for Canadian Literacy, Laubach Literacy of Canada and Canadian Association for Adult Education are attempting to formulate a national plan of action. The draft plan of action combines three elements: raising government and public awareness, providing more and better research, and ensuring support to new and existing programs. In isolation these elements are valuable attempts to improve the status of adult literacy. But in combination they become a strategic effort to bring about changes in government policy.

However broad the horizons of the National Literacy

Working Group become, feedback from the field, from those working with Canada's non-readers, must be incorporated into its prospectus. The same principle applies to any plan or action that will ultimately affect those working in adult literacy.

Another type of coalition could involve such disparate sectors as business, labour, community agencies and the media. For instance a recent article in the May issue of *Canadian Business*, "What If Johnny Still Can't Read?", illustrates the potential of a cooperative venture, which in this case did involve successfully business, labour, the media and voluntary groups.

Finally the general public must be made aware of the extent of the problem of illiteracy in Canada. The majority of our population is unaware of the hardships others face, whether from poverty, family violence, chronic unemployment, or lack of literacy skills. While this ignorance is lessening, the typical response of those who are aware is to blame the disadvantaged, in the belief that opportunities do exist.

All levels of society, from the private to the governmental, must be concerned not merely with combating adult illiteracy, but with preventing it before it occurs. The public school educational system should be encouraged by all to adopt an innovative and creative approach for dealing with those students with early reading problems.

In summary, the path to influencing public policy so as to create a more equitable society is by no means an easy one. Each Canadian must be assured the opportunity to become literate, to participate in one's community, to petition government, to be heard by the media, and to be hired by business – to have, in short, control over his or her life. To attain these rights for Canadians, volunteer groups must display unity from within and both develop and solidify commitment from natural allies: business, labour, community agencies and government. For, according to CAAE's *Declaration on Citizenship and Adult Learning*, building on one's experience, learning from others, and learning together are necessary "to build a humane, just and democratic society."

IMPRESSIONS OF THE SEMINAR

Ian Morrison

My task at the conclusion of **Building the Social Movement** was to synthesize its diverse discussion and debate. Knowing this task lay ahead of me, I listened as carefully as anyone present, and probably took the most notes. In reviewing these notes, a few impressions predominate. I want to share them with readers of this book.

Early in our work, Teresa MacNeil proposed a *'values set'*, as follows:[1] we are first and foremost human beings, [2] concerned with group formation or community development, [3] who recognize that learning, though always an individual act, is strongly affected by groups. [4] We need security. Knowing who we are precedes effective action. [5] A measure of economic independence is also essential for effective action. [6] We believe in empowerment but not in the creation of elites/ imbalances. [7] We support the value of 'stewardship,' of fostering and protecting. [8] We support pro-activity, moblizing versus reacting. [9] We value new structures for action and [10] we need to clarify our use of language about the process of change.

She described a series of *'constraints'* which influence us including: [1] Lack of understanding of the problem, a need for clarity. [2] Public education institutions do not espouse the concept of lifelong learning. [3] The institutional co-operative system seems not to be able to respond to local economic development demands. [4] A lack of trust. [5] Fear of retaliation. [6] Educational institutions do not inter-relate. [7] Powerlessness inhibits action.

She concluded by proposing three *tasks* for the seminar: [1] consider how to mobilize for action, [2] identify the educational process involved, and [3] identify how to relate to each of the other groups.

The over-arching theme to emerge from **Building the Social Movement** is one of 'citizenship' and of 'lifelong learning'. The six themes on our agenda came there because they are on our

constituency's mind, because 1,500 people who registered for seven national conferences between Antigonish and Whitehorse placed them there as advice for the future direction of CAAE.

This seminar was conceived in Vancouver in May 1984, when the Board of Directors was planning our approach to the 50th anniversary of CAAE. A 'culminating' or 'assessment' event was perceived as necessary in 1986 to follow up on advice from the anniversary process. "What does all this mean for CAAE"? The seminar has given us an initial answer – in the form of six one page statements of advice to CAAE's Board. The Board considered this advice during its June 7/8 meeting.

The style of this event is one of networking, of inter-group collaboration. This is CAAE's historic style. Witness the Joint Planning Commission and the National Voluntary Organizations Coalition, or the founding of the Community College movement or the CCLOW.

The power of this event comes from the linkage of the themes and the style. Its success lies in its power to stimulate CAAE's Board, CAAE's provincial partners, and the leadership of social movements throughout Canada. It is a link between content and process. It places content on the concept of citizenship and lifelong learning. Cathy Wright said it best: "gaining influence over our environment".

CAAE intends to follow up by emphasizing one of these themes at each of its future meetings. The next occasion is our 1986 Annual Meeting and our November Board of Directors meeting in Sydney, Cape Breton,where we will focus attention on local economic development. We will do this in collaboration with the Continuous Learning Association of Nova Scotia [CLANS, our provincial counterpart] and New Dawn Enterprises.

Our Board is planning an Annual National Conference begining in 1988. This is a resource which we can link to the themes developed during the seminar.

All in all, a good beginning!

POST SCRIPT

On June 7, 1986 CAAE's Board of Directors met. Its first order of business was to review the advice from the seminar. As input, it had before it summaries of the recommendations of six working groups from the seminar as follows:

Environmental citizenship [prepared by Anne Usher]
Definition: to learn to live with our environment, adjusting our way of life, our economy and its institutions, including an infrastructure which has not permitted us to care properly for our environment.Strategies: CAAE should *examine* data available from environmental organizations; *link*, facilitate and mediate material for a total educational system based upon leadership in coalition, linking environmental and educational groups; *promote* a project involving the World Commission on Environment and Development, including, where necessary the development/dissemination of materials, use the 1987 national conference for some leadership training, environmental citizenship, programming, sharing of, co-production or, relationship with CBC.

Literacy [prepared by Pat Langridge]
[1] A task force on literacy to meet in each province to examine curriculum in the schools, and to examine the existence and effectiveness of adult literacy training programs. [2] Professional training in Faculties of Education should be approached to include courses on adult literacy issues and methodologies. [3] Public awareness: encourage community dialogues to discuss all six themes of the seminar. [4] Promote needed research in the field of adult literacy.

Local Economic Development [prepared by Lynn Burton]
[1] At the national level, a plan of action to promote an understanding of community based economic development is required. [2] Need to proceed in close collaboration with the local level. [3] Discussions should take place with the national

co-operative movement about possible linkages. [4] The joint plan of action could include a highly visible national media campaign: "friends of the unemployed". [5]Address the question: "What is the future of work"?

Peace Education [prepared by Paul Dampier]
[1] Establish a CAAE Task Group [Peace Committee] with the following agenda: [2] identify networking groups [Canadian Teachers' Federation, CLC, Project Ploughshares, Canadian Institute for International Peace and Security] [3] Facilitate the political will through public education and input [i.e. green paper on foreign policy] [4] Need for co-ordinating sharing/resources used in peace education [i.e. course description/bibliographies] [5] Develop proclamation/ declaration/ short rationale/philosophical statement on peace, and the link between the peace movement and adult education [6] Educate CAAE membership [and other organizations' membership].

Women's Access to Adult Education [prepared by Grace Milashenko]
Women are essentially a disadvantaged majority. They are a heterogeneous group without a strong collective voice and they are the hardest hit in economic times. Women's issues cut across all other issues and are, in fact, peoples' issues. Action: [1] Statement of belief re: women's issues through the spectrum of lifelong learning [2] Recognize how women's issues cut across all other issues and recognize women's concerns in each area [3] Ensure representation from women on committees [4] Establish, in co-operation with other women's groups, legislative watch committees focussing on issues that affect learning [5] Maintain and disseminate current information on women's issues to agencies serving all ages [6] prepare a resource kit for Board members.

Cultural Issues [prepared by Morley Campbell]
Our cultural identity is heritage, history and customs that we have in common within our country. Need to encourage dissemination of Canadian experience through media. Encourage films for broadcast on major issues affecting Canadian culture. Organize discussion groups, print material, co-ordinate throughout Canada. Keep the Adult Education Survey alive. Communicate with policy makers. Work with non-governmental agencies in public education.

CAAE's Board has established six Task Groups to work to shape these ideas into actionable form. A report from each Task Group is expected at the Sydney Board of Directors' meeting, November 6/8, 1986.

AGENDA

Wednesday, June 4

4:30 - 7:00 p.m.	Registration
7:30 p.m.	**Rt. Rev. Lois Wilson** **"A Theological Perspective on Social Movements in Canada"**
9:00 p.m.	Wine and Cheese Reception

Thursday, June 5

9:00 a.m.	Welcome
9:15 a.m.	Anne Ironside "Declaration on Citizenship and Adult Learning: Renewing the Social Movement"
9:45 a.m.	Panel Response [reflecting the six themes]
10:45 a.m.	Refreshment Break
11:00 a.m.	Small Groups: An Environmental Scan: the societal environment: constraints opportunities "What are our common values"? "How do we keep in touch"?
12:00 noon	Lunch

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Public events indicated by **bold face type**

1:15 p.m.	Response from Groups
2:30 p.m.	Teresa MacNeil Analysis of Responses: Setting the Scene for Discussion of Educational Common Issues
3:00 p.m.	Refreshment Break
3:15 p.m.	Small Groups: [One Groups for Each of the Six Themes] "How do we enable people to understand the issues and mobilize for effective action"?
5:00 p.m.	Free Time
6:30 p.m.	**Banquet** **Gwynne Dyer** **"Reaching the Public"**

Friday, June 6

9:00 a.m.	Report from Animateurs of Small Groups
10:30 a.m.	Refreshment Break
10:45 a.m.	Small Grops [one for each theme]: Strategies for Action "Recommendations to CAAE; to others..."
12:00 noon	Lunch
1:15 p.m.	Group Responses: Recommendations for Action
3:00 p.m.	Ian Morrison Synthesis
3:30 p.m.	Adjournment

BUILDING A SOCIAL MOVEMENT

PARTICIPANTS

Montréal, June 4–6, 1986

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Gerald Bleser
Réal Boulianne
Lynn Burton
Morley Campbell
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